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The Social Sciences and the Modern Woman

It is the privilege and duty of women in nearly every part of the world today to share the responsibilities of social and economic welfare formerly borne by men alone. Within the past fifty years a process has taken place whereby woman has been elevated to a place of real importance in city, community, and national life. We will assume that the main trend of the social development of woman leading up to her present status is reasonably clear; since today she holds the citizenship, plays an active part in economic life, and is expected to do her share in the administration of social and national welfare. It is with this fact that we are chiefly concerned.

Although the process in woman's elevation has been evolutionary rather than revolutionary in character, yet the progress has been extremely rapid since the beginning of the twentieth century. The demand for education along lines necessary for the proper and consistent development of her ideas has been met by a corresponding evolution in the field of the social science.

Until the present time it has been an accepted fact that the in-born tendency to understand business affairs, politics, and international problems is not as strong in women as in men. Therefore there is an acute necessity for fostering an interest and understanding of those things with which it is the duty and privilege of woman to concern herself.

The statement was recently made that the greatest foe of democracy is ignorance; especially social and political ignorance. Hence the chief concern of democracy must be social and political education. The aim of the social sciences is to enlighten the minds of those with whom social and economic responsibility rests. The method is to create a social intelligence by a study of concrete social conditions and the problems attendant upon them.

It is quite obvious, in view of woman's new position, that such a course of study would be an essential in the curriculum of colleges attended by women, because it is during the college life that the mind of the individual is moulded and the point of view

is formed. That a social viewpoint must be acquired before a citizen can become a most efficient member of society is a foregone conclusion. Willistein Goodsell made the statement in one of her newest books that "the twentieth century ideal of culture demands not only broad knowledge and a well-trained mind but also requires that both knowledge and trained powers be put to work in socially useful ways."

The tendency among women to do what may be called "surface thinking" and to be content with conditions as they are, can be overcome only by some real stimulus which urges them to go deeper into the true nature of the situation and to decide the chances of improvement. A study of the social sciences affords that stimulus.

The subjects cited in the newspapers and many of the magazines, since they are predominatingly upon matters of current interest, demand action as well as thought on the part of the citizens. The purpose of the social sciences is to create a desire to think and to act, to create an unselfish point of view and a social cooperation where the problems of labor, welfare, immigration, and the treatment of criminals, delinquents, dependents, and defectives present themselves. Woman's responsibility, therefore, is to give of her best toward working out a solution for these issues. A knowledge of the past and a study of the present are indispensable for an effective solution of existing problems and in order to establish a precedent for those which may arise in the future.

Although it is impossible to say to what extent the influence of women has been exerted in politics, it is certain that there is an increasing intelligence upon the part of women in the participation of national affairs. The improvement in factory conditions, school conditions, and the general situation among the poverty stricken is due not only to the desire of the women for social betterment but to the continued and consistent action toward their end. Basing our prediction upon the trend of affairs in the past, who knows but that in time America will be won over to the ancient Greek ideal of civic worth as the controlling aim of education?

ELEANOR HARNED,
Class of 1924.

The Influence of Extra-Curricular Activities

We all remember the story of the little boy who, after working very hard to learn his A B C's, tried to apply it to his reading. After laboriously spelling out "T h e d o g c a n r u n" he exclaimed in great disgust: "Aw shucks, it ain't worth while to go through so much to git so little—I knew that before."

Some people might agree with the little boy, but I am sure that all of us who are here tonight feel that all that we have gone through to come even this near our ideal of scholarship is greatly worth while.

It may seem strange, that at a dinner in honor of high scholarship, I should turn from that particular aspect of education, to lay emphasis on the advantages of the extra-curricular phases of college training. Today, however, when social and civic responsibilities press heavily upon women it behooves us especially to consider this matter.

We will all admit I think, that the true end of education is civic worth, and that consequently the primary function of schools and colleges is to prepare their students for the responsibilities of active citizenship. If we are to become successful citizens we must receive conscious and definite training in social relationship. Therefore our college must do more than turn out women with highly trained minds. It must (1) give us a clear understanding of existing social conditions; (2) develop in us a social spirit, and (3) train us in social actions so that we may help to further desirable social ends. These are the three aims of socialized education, which recognizes that the individual is ineluctably social, and that the school is a definite field of social relationships, where tools are forged for future social situations.

Of course, learning, scholarship, the power of correct deduction, should be the foundation of all the higher social activities, but what influence do extra-curricular activities have on our social education? In order to be of any real social worth these activities must accomplish two things—they must successfully draw girls into group relationships and give them an active in-

terest in community and national questions; they must, while aiding individual development, still sustain the process, by which each person, although guided by her own interests, becomes one who thinks and acts as the embodiment of social laws. What then has our own college to offer?

In the first place Sweet Briar draws girls from the north, the south, the east, and the west, and so, while doing away with all sectionalism, enables us to broaden our viewpoints. This national representation prevents bias and does a great deal toward widening our horizons to a national scope. Isolated as we are, and dependent absolutely upon one another for our amusements and activities outside of the class-room, it is possible to develop those intimate primary contacts which would be impossible were we in a large city.

A small college like Sweet Briar also has its distinct advantages in opportunity for individual development. As there is not a large number to select from, every creative effort is fostered and encouraged, and the shy and retiring girl is not relegated to the background by the knowledge that there are a great many other girls in competition with her, who are naturally endowed with the ability to push and forge ahead. Thus, while on the one hand a small college more nearly equalizes opportunities, it is also true that it gives to a greater per cent of girls the chance to develop capacity for leadership and organization. The organizations which offer these chances are too apparent and need only passing notice—our student government, athletic and dramatic associations, class organizations and the various clubs. These all accomplish their particular work in social education but it is student government which in all probability does more than any other factor to promote self-discipline, self-control, and independent judgment, attributes indispensable to us in our life after we leave college.

Naturally in order to gain a clear understanding of existing social conditions we must come in contact with community problems and needs. Some people may say that located in the country as Sweet Briar is, it is at a disadvantage in this respect. But I disagree with them, because although we are largely confronted with a rural problem we have a rare opportunity by means of

our Y. W. C. A. for active co-operation and service in the country in which we make our home for nine months of the year.

Through the lecturers that are brought here by the college, an effort is made to keep us well-informed concerning events and questions of national interest. The students themselves, realizing that their political education should not be neglected, have organized "The International Relations Club" in which any issue of international importance is taken up and discussed.

College life offers us all these things and so in order "to repay the unearned increment of the social advantages" we enjoy, we must look forward and prepare ourselves to take up positions of leadership. After receiving a college training we should have such intellectual traits as accuracy and breadth of thinking, together with such indispensable social traits as the spirit of group fair play and of group co-operation. It would be impossible for us to be at Sweet Briar, whether for one year or for four, without realizing that co-operation is *the* thing that enables us to accomplish our ends, and will always maintain its position of primary importance.

Education is really the vehicle in which society shall urge itself forward to a better day. Knowledge is the means, not the end. The education we seek should have but one object and but one justification, to serve life and serve life highly.

GWENDOLYN WATSON,
Class of 1924.

The Great Greek Tradition

ITS LAWS: RESTRAINT, PROPORTION, HARMONY.

President Nicholas Murray Butler of Columbia University, in an annual report to his Board of Trustees, printed under the title, "Making Liberal Men and Women," makes this comment: "Education is not merely instruction—far from it. It is the leading of the youth out into a comprehension of his environment, that, comprehending, he may so act and so conduct himself as to leave the world better and happier for his having lived in it. This environment is not by any means a material thing alone. It is material of course, but, in addition it is intellectual, it is spiritual. The youth who is led to an understanding of nature and of economics and left blind and deaf to the appeals of literature, of art, of morals and of religion, has been shown but a part of that great environment which is his inheritance as a human being."

Thus far tonight we have been thinking of our immediate social relationships to the world in which we are living, but if we are to be liberally educated women we may not leave out of account the great influences which have given us that which is best in our civilization and into the inheritance of which we enter, nor may we confine ourselves only to the natural and social sciences. The great tradition of thought and of beauty and of their expression in literature and art is equally important for our comprehension of our environment and fundamental for the understanding of its intellectual and spiritual side to which President Butler refers. And here our great teachers are the Greeks, a few of whose principles and qualities I want to ask you to consider with me now for a little while.

Dean Inge writing of Greek Religion in a recently published book, "The Legacy of Greece" (p. 28) says: "Without what we call our debt to Greece we should have neither our religion nor our philosophy nor our science nor our literature nor our education nor our politics. We should be mere barbarians. We need not speculate how much we might ultimately have dis-

covered for ourselves. Our civilization is a tree which has its roots in Greece, or to borrow a more appropriate metaphor from Clement of Alexandria, it is a river which has received affluents from every side, but its head waters are Greek."

At the same time a great Oxford Scholar, R. W. Livingstone, writes: "Epic, lyric, elegiac, dramatic, didactic poetry, history, biography, rhetoric and oratory, the epigram, the essay, the sermon, the novel, letter writing and literary criticism are all Greek by origin, and in nearly every case their name betrays their source. Rome raises a doubtful claim to satire, but the substance of satire is present in the Old Comedy, and the form seems to have existed in writings now lost. When the curtain rose on Homer, European literature did not exist; long before it falls on the late Byzantines, the lines were laid on which it has moved up to our own day. This is the entire work of a single people, politically weak, numerically small, materially poor—according to the economy of nature which in things of the mind and spirit gives a germinating power to few."

The dictum of Cicero is still true, "In learning," he says, "and in every branch of literature, the Greeks are our masters."

We may well ask what are the essential qualities and principles characterizing the marvelous achievements wrought by this small people in a comparatively short span of years, yet so influencing our present day life as to be the source and fountain head of practically all our civilization? What lessons have they to teach us in the liberal college of to-day?

Restraint, proportion, harmony;—the more we learn of Greek literature, Greek art,—whether architecture, sculpture, or painting,—of Greek philosophy and thought, the more truly we realize the meaning for the Greeks of these great laws, so vital always to them, so sadly lacking in the rush, intensity, strain, and exaggeration of our modern life. These are the virtues which the Greeks claimed for themselves and urged upon the young.

What we think of as *restraint* is a part of the meaning of the Greek *σωφροσύνη*, often translated temperance, which Jowett in his summary of Plato's thought, describes as "*mens sana in corpore sano*, the harmony or due proportion of the higher and

lower elements of human nature which 'makes a man his own master', according to the definition of the Republic."

Plato makes Charmides in his effort at a definition, describe it as quietness, modesty, doing one's own business, doing only good, self-knowledge, and the knowledge of what a man knows and of what he does not know. But both Charmides and Socrates agree that none of these are adequate definitions. The great Greek motto *μηδὲν ἄγαν*, "nothing in excess", comes nearer our idea of its meaning, but Socrates and Solon would have combined with it the other famous Delphic maxim, *γνῶθι σεαυτὸν*, "Know thyself", which most often is used of a knowledge of one's own limitations. *σωφροσύνη* involves self-mastery and the most sparing indulgence in pleasures of sense.

Socrates guides his life by the divine sign which tells him only and always what not to do. In literature and art it seems that all the Greeks were guided by some such divine sign.

Whether in literature or in the simplest or greatest objects of art, the Greek realized that 'beauty is not a beauty of ornament, but a beauty of structure, a beauty of rightness and simplicity', as Gilbert Murray expresses it. Professor Murray continues: "Greek poetry has a bareness and severity which disappoints the modern reader accustomed to lavish ornament and exaggeration at every turn. It has the same simplicity and straight-forwardness as Greek sculpture. . . . Yet when we translate it into English somehow the glory has gone, a thing that was high and lordly has become poor and mean." It is impossible to transfer to another medium the 'keen, austere beauty' of the language of Greek poetry.

In English we are prone to disregard the Greek proverb: "Sow with the hand and not with the whole sack". The Greek is 'restrained and reticent and leaves to the reader's imagination room and need to play its part', as the critics point out. Is not this always the supreme test of poetry,—what it suggests to our imagination and thought, what it does to us and makes us do for ourselves?

Notice the restraint of the poet as well as of the characters themselves in Homer's story of the parting of Hector and Andromache,—remembering that within a few days Hector will

be dead and within a year Andromache will be a slave and the child thrown from the city walls;—but mark also the universal human note, as the parents smile through their tears and strengthen their hearts with the same thought of fate which our soldiers often echoed in the recent World War. Only a few words need be changed to make this a description of such leave-takings in England and America in that war of our own time.

“So spake glorious Hector and stretched out his arms to his boy. But the child shrunk crying to the bosom of his fair-girdled nurse, dismayed at the look of his dear father and in fear of the bronze and the horsehair crest that nodded fiercely from his helmet’s top. Then his dear father and his lady mother laughed aloud: forthwith glorious Hector took the helmet from his head and laid it, all gleaming, on the earth; then kissed he his dear son and danced him in his arms, and spoke in prayer to Zeus and all the gods, “O Zeus and all ye gods, grant that this my son may be as I am, pre-eminent among the Trojans, and as valiant in might, and may he be a great king of Troy.” So he spoke and laid his son in his dear wife’s arms; and she took him to her fragrant bosom, smiling through tears. And her husband had pity to see her, and caressed her with his hand, and spoke and called her by name: “Dear one, I pray thee be not of oversorrowful heart; no man against my fate shall send me to my death; but destiny, I ween, no man hath escaped.” So spake glorious Hector and took up his horsehair-crested helmet; and his dear wife departed to her home, often looking back and letting fall great tears.” (II. VI. 466, ff. With omissions, chiefly from the translation of Lang, Leäf, and Myers.)

I should like also to quote a favorite passage from Euripides. After the fall of Troy, when the Trojan women are waiting, knowing that they must go as slaves and concubines of their captors, the same Andromache, ever the model of wifely and domestic virtue, cries out in words that might still describe many a devoted wife living quietly and happily without newspaper fame or notoriety:

“Long since I drew my bow
Straight at the heart of good fame; and I know
My shaft hit; and for that am I the more
Fallen from peace. All that men praise us for,

I loved for Hector's sake, and sought to win.
 I knew that alway, be there hurt therein
 Or utter innocence, to roam abroad
 Hath ill report for women; so I trod
 Down the desire thereof, and walked my way
 In mine own garden. And light words and gay
 Parley of women never passed my door.
 The thoughts of mine own heart—I craved no more—
 Spoke with me and I was happy. Constantly
 I brought fair silence and a tranquil eye
 For Hector's greeting, and watched well the way
 Of living where to guide and where obey."

Eur. *Trojan Women*, tr. Gilbert Murray.

Then there are those famous words of another of the noblest women of Greek literature, which not only well illustrate this quality of restraint, but are one of the greatest utterances ever given of the due sense of proportion between the laws of God and the laws of man. Even Jebb's translation is wholly inadequate to reproduce the Greek of Sophocles. When Antigone, in defiance of the proclamation of her uncle the king, has followed the dictates of her sisterly love, her own conscience, and what she believes to be the law of God, in giving to her brother, so far as lay within her power, the prescribed rites of burial, she replies to the king's question—

“CREON: ‘And thou didst indeed dare to transgress that law?’

ANTIGONE: ‘Yes; for it was not Zeus that had published me that edict; not such are the laws set among men by the Justice who dwells with the gods below; nor deemed I that thy decrees were of such force, that a mortal could override the unwritten and unfailing statutes of heaven. For their life is not of to-day nor yesterday, but from all time, and no man knows when they were first put forth.

Not through dread of any human pride could I answer to the gods for breaking *these*. Die I must,—I knew that well (how should I not)—even without thy edicts. But if I am to die before my time, I count that gain; for when any one lives, as I do, compassed about with evils, can such an one find aught but gain in death?

So for me to meet this doom is trifling grief; but if I had

suffered my mother's son to lie in death an unburied corpse that would have grieved me; for this, I am not grieved. And if my present deeds are foolish in thy sight, it may be that a foolish judge arraigns my folly." (Soph. Antig. 450-470, tr. Jebb.)

Illustrations of these characteristic qualities might be multiplied indefinitely from literature. I have time only to touch upon their application in art, every phase of which shows how fundamental they were to the Greek conception.

As the shape and slight decoration of the pillars, which are made simply to support, are adapted to that end, so every detail of architecture is subordinated and fitted to the purpose of the structure and the relation of every part to the whole is so carefully wrought out that the result can not fail of perfect harmony.

Greek sculpture is marked by the same simplicity and restraint that marks the Iliad. The sculptor was always careful that his work should be so in harmony with the temple it adorned as not to draw the attention from the temple itself. It has been said that the great gift of Greece to the world is the discovery of man and his capacities. The representation of the ideal human form in Greek sculpture attained a perfection that has been the inspiration of all sculptors since and has a quality which we seldom find in modern sculpture. If we contrast a Caryatid of the Erechtheum with that of Rodin, for example, we are impressed with the courage, nobility, and hopeful vigor of the ancient sculpture in comparison with the despairing modern figure, crushed beneath its burden. Something in the ancient figure stirs in the beholder an answering courage, instead of the hopeless futility expressed in the disheartened though beautiful modern representation.

"Rhythm, balance, symmetry are the translation into sculpture of the spirit of discipline and self-control which the Greeks learned by hard necessity," says a modern critic.

Any one who has visited the old Athenian cemetery and the museum at Athens containing the grave stele, or Greek sepulchral reliefs, must have been struck with the restraint with which the parting with the dead is presented. An infinite pathos is felt in the very quietness and beauty of the scenes depicted, but

nowhere is there anything repulsive or any agony or harrowing grief.

The shapes of the wonderful Greek vases are carefully planned with reference to their uses and the designs painted upon them show the same harmony, balance, and proportion, both with relation to the shape of the vase and to its function.

Percy Gardner, a great English authority on Greek art, recently said: "But for ancient Greece, the art of Europe would to-day be on much the same level as the fantastic and degraded art of India. And but for the continued influence of Greek art, that of Europe would continually be in danger of drifting into chaotic extravagance."

It is this lesson of the Greeks that is so much needed in our modern life and in the liberal college of to-day,—restraint, directness, simplicity, a true and discriminating sense of proportion, the harmony that must distinguish all art and all beautiful living.

For most of the principles of a sound education we must go back to Plato and his Republic and I want to close with some words of his which set forth what I have been trying to show, and urge that, as I read them, you will think of them as applying to our own life here at Sweet Briar and to our lives as we go out to meet the distractions and the strain and exaggeration of the world outside college walls:

"Good language and harmony and grace and rhythm depend upon simplicity,—I mean the simplicity of a truly and nobly ordered mind, not that other simplicity which is only a euphemism for folly." "And if our youth are to do their work in life, must they not make these their perpetual aim?"

"And all life is full of them, as well as every creative and constructive art; the art of painting, weaving, and embroidery, and building and manufacture; in all of them there is grace or the absence of grace. And the absence of grace and inharmonious movement and discord are nearly allied to ill words and ill nature, as grace and harmony are the sisters and images of goodness and virtue."

"Rhythm and harmony find their way into the secret places of the soul; and he who has received this true education of the

inner being will most shrewdly perceive omissions or faults in art and nature, and with a true taste, while he praises and rejoices over and receives into his soul the good and becomes noble and good, will justly blame and hate the bad."—Plato, Republic, Book III, 400, 401, translated by Jowett.

EMILY H. DUTTON,
Dean of Sweet Briar College.

The College and Life

The privilege of being your guest this evening is sincerely appreciated. I confess, however, that when I accepted your invitation I did not fully appreciate what was in store. But I am glad to be admitted for a brief time into this charmed circle.

I realize, however, that it was not by the alchemy of influence that you have been admitted, but as the result of demonstrated merit. Your president has done well in giving this recognition to those students who have made the best use of the opportunities the college affords.

An occasion like this suggests a reappraisal of the studies that make up the college curriculum, and an inquiry as to their appropriateness to the end in view. I look upon the years young people spend in college as intended to enable them more quickly to orient themselves—to fit themselves for life.

It is customary in these days to find the study of nature and of science so impelling as to discredit in our thought the old cultural studies, or at least to give them much less emphasis. Why study Greek and Latin? Why bother ourselves with the history of those ancient civilizations? The people of those times were so circumscribed in their knowledge of the world that they could not possibly see things whole, much less teach the people of this scientific age anything of real value.

This is an all too superficial and hasty judgment. The study of those ancient civilizations has another purpose. It is to reveal the struggles and triumphs of the human mind in its endeavor to rise from the low, the material, and live in the realm of ideas, the realm of the spirit. The peoples that first emerged and, by developing their language, literature, art and architecture, are worthy of our study. In this study we cannot be unaware of their limitations, but we can see how in spite of them they grappled with things that were high and noble and sought to make these the key notes of their philosophy. It is this that makes the study of ancient languages and the history of early civilizations really worth while, and those who leave these studies out of their courses lose an important element in a liberal education.

To that which has been said respecting the classics by the previous speaker I can give hearty assent. I would remind you, however, that we must use discrimination when estimating the elements of ancient civilization. The people of those times had not fully attained, and many elements of their life were imperfect. During the glorious days of Greece a large per cent of the people were held in slavery with no one to raise serious protest. While some showed wonderful evidences of greatness, many low ethical ideas held sway. Our study should enable us to see the weaknesses as well as the strength of character then displayed, and should enable us to praise and emulate their strength while avoiding their weaknesses. It is by this discrimination that we learn to appraise moral values and to apply the results of our study to our own strengthening, and to the constructive life of our times.

It is appropriate to remark that in our study of ancient times we should not neglect one source of human development that is frequently overlooked or made light of in these days. I refer to the contribution of the Hebrews to ethical development. Their writings are classics of a different type to be sure, but still important, though not included in the classics. They should be studied for the basal ideas they have contributed to human development and human betterment.

It has become fashionable in some quarters in these latter days to regard lightly the Hebrew contribution to the development of human thought and of humanity itself. So many controversies have arisen that the central contributions of Hebrew literature have often been overlooked. Many critics have so given themselves to the study of the human elements in that literature that they seem to have failed to discern the divine spirit and purpose that animates it all.

In the conception of unity the Hebrew prophets outstripped all other people of our race. We are only now coming to find a material basis of unity. When I was a student, our chemists found sixty-three basic elements—atoms they were called—and if any one ventured to assert that he had found another he was hailed as a discoverer.

Now all is changed. The study of the wonderful properties

of radium has modified the atomic theory, and our philosophic scientists do not hesitate to claim that it will ultimately be proved that back of all the infinite diversity of material things there is a unity in some wondrous uhr-stoff of which all things consist.

The theory is fascinating, transcendent, beautiful. We stand ready to concede much to it, to give every bit of credence we possibly can.

But we did not have to wait for these marvelous scientific deductions to give us the idea of unity. Unity was the fundamental postulate of the Hebrew's cosmogony as of his religion. The emphasis was not so much upon the material as upon the spiritual source—not upon incomprehensible uhr-stoff acted upon by incomprehensible forces, but upon the Spirit of God brooding over the chaos and bringing forth order and beauty, and at length life; and that life climbing ever higher and higher, through the vegetation that spread out over a cooling world until its varieties and varied beauties became almost innumerable, through sentient life of insects, aquatic animals, land animals, birds of the air, and finally man.

However long the process, however many the cataclysms that accompanied the process, however imperfect many of the manifestations of this developing life upon a developing world, the one idea back of all was unity—spiritual unity in a Creator who was great enough and powerful enough and wise enough to see that His will should ultimately prevail.

This idea of unity in the Creator and in the creation of the world led to another conception—monotheism—that is now confirmed in the thinking of the advanced races of the world. I do not claim that this was fully and uniformly apprehended by the Hebrews. It was the spiritual conception of their prophetic leaders, who so endeavored to teach it that it should become the national belief. If monotheism became the vision of a few in Greece and Rome, it was never strongly propagated and fell before the dominant polytheism. From the Hebrews and the Hebrews alone the idea of spiritual unity in the Creator has become the compelling conception of our time.

Another conception that the Hebrew nation has given to the world is the vital connection between religion and ethics. How far

we are from attaining to all that is involved in this conception let those state who feel competent. What I wish to impress is that the ideal of the Hebrew was, "God is holy, be ye therefore holy." "Righteousness exalteth a nation, sin is a reproach to any people." And their prophets constantly fought against the idea that righteousness is merely formal—conformity to tradition or custom. To be of real validity it must be of the heart, must flow from the deepest springs of one's nature.

One more Hebrew conception has found a place in the higher thinking of the world. It is that every blessing, every advance made anywhere in any line, was not to be used selfishly but to be held in trust for the benefit of humanity. How hard were the prophets' struggles that this conception should find a place in the thought of the people! The spirit of individualism and of nationalism was ever rampant. It was easy to confine the command to love one's neighbor so that it should apply to the Jewish neighbor only. But there were those who persisted in holding to the vision; and finally Jesus embodied it in an all-embracing phrase, "the kingdom of God,"—"the kingdom of heaven."

It is true that this idea has not yet filtered down into the thinking even of civilized peoples, but it is the outstanding challenge of an outstanding mind to broad thinking and high living.

These then are some of the leading contributions of the Hebrew race to the thinking of our kind. They are embodied in the literature that the unique race gave to the world—the Old Testament, and to its historic corollary and commentary, the New Testament.

It is with these facts in view that it is proper to insist that this part of our education should not be considered lightly. There are scientific reasons for maintaining our colleges as Christian institutions—not narrowly denominational, but broadly sympathetic with the fundamental teachings of our holy religion.

Your representatives have spoken of the ambition for social activities and leadership to be exercised and developed when college days are over. This is entirely proper. But leadership does not come from willing to be leaders. It can only come from personal contacts with the every day people among whom your lives

are to be lived. You will need to meet people on their own plane, to sympathize with them, to demonstrate that your desire to help is born, not of ambition to lead, but of ambition to serve. What you have learned in the college should help you to see more clearly than others the things that need to be done, and the practical way of doing them. Your success will result from being able to say, "Come let us do this work jointly," not by the show of superior knowledge that says, "Do this my way, for I understand better than you."

And let me say in conclusion that the way of leadership can be wrought for the most part through existing organizations. The church in most communities has endeared itself to many people, and they will be willing to do many things through it than apart from it. It is often better to work through existing agencies than through others that are new and untried.

In whatever work you engage, you will be better, stronger, more efficient because of your years of association in the college, and as the years come and go you will more fully appreciate the sacrifices of those who made these days possible, and of those who have guided you in your studies.

OSCAR M. VOORHEES,

Secretary Φ Β Κ.



